



HOLINESS TO THE LORD

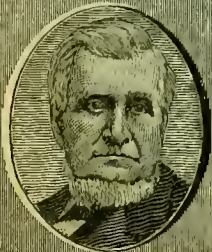
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No. 6.

FREDERICK THE GREAT AND POTSDAM.

THE name of Potsdam, a handsome town situated about seventeen miles south-west of the German capital, Berlin, involuntarily calls to mind the life and history of Frederick the Great of Prussia. One of the most striking figures of modern history—either as warrior or statesman, and not without high merit both as a man of letters and as a musician—this monarch fairly lavished his affection, genius and means upon what had formerly been little more than a fishing village. The result, added to by his successors on the throne of Prussia, is seen in the beautiful town which is the seat of government of the province of Brandenburg, and is the summer home of the emperors of Germany. Its parks and palaces commend it now to tourists and royalty, as formerly its peacefulness and privacy made it the favorite and indeed the sole abode of the so-called "fire-brand of Europe." Indeed the fountains and grounds and the luxurious residences with which the royal property is adorned have won for Potsdam the expressive name of the "Versailles of Berlin." Here is the famous palace of "Sans Souci," occupied by Frederick the Great during nearly the whole of his reign—that is, that part of his reign that was spent peacefully at home. Its spacious halls and rooms are still redolent with anecdote and reminiscence of its master and

his brilliant associate, Voltaire, and in the arches and tapestries may almost be heard the echoes of the notes produced by the royal flute-player. A visit thither is one of the most popular excursions from the German capital, and in the summer, when the palace is occupied by the imperial owners, and when the well-kept grounds are to be seen at their best, the scene is animated and beautiful.

Frederick earned and now occupies an exalted place in history. He was a stern, strict ruler, but with warm affections for his kindred and people and a keen sense of justice. As a warrior his talents were consummate, and as a statesman in restoring the shattered fortunes and conditions of his country after his series of wars, he showed ability of the most superior order. He was the virtual founder of Prussia's greatness, lifting that monarchy into a foremost place among the nations of Europe. It need hardly be said that his memory is revered by his countrymen—a fact that is shown in one way at least, by the popularity of the name of Frederick or "Fritz" in the German fatherland. He was born on the 24th of January, 1712, and died in this very palace of Sans Souci on the 17th of August, 1786. He put but little trust in an All-wise power, but confided principally in his treasury and his army, and put forth all energy to keep both of these in the best possible condition.

SABBATH SCHOOL METHODS.

[A paper read before the Sunday School meeting held at Logan, February 5th, 1895, by Mrs. Hattie C. Jensen, of the Fifth Ward, Logan.]

THIS is a subject that has occupied

It is a subject that Sabbath school teachers should thoroughly ventilate, and inform themselves upon, that satisfactory results may be realized as a



RECEPTION ROOM OF FREDERICK THE GREAT AT POTSDAM. (See page 169)

the time and thought of the best educators of the age, while those of antiquity have made it a favorite theme.

profit of their labors in the Sabbath school cause.

There are many methods of interest-

ing children, but the chief object is to combine instruction with interest. As teachers in their respective dispositions, aims and responsibilities differ, so also methods differ, so that it would be contrary to beneficial results for any one method to be adopted.

Methods are simply means of imparting knowledge; and teachers should remember that in imparting knowledge to children it should be done in such a way as will stimulate their minds and cause them to reason out and understand the knowledge imparted, that its impression may be strong enough for retention. Thus knowledge is gained.

The methods that would be most successful in one department might fail in another, from the fact that capacities, conditions and circumstances are different in each department. I do not advocate a persistent use of any one method, however flattering the results may appear to be, to the neglect of others equally as good, were a fair trial given. "Variety is the spice of life," and if we hope to be successful as teachers, we must vary our methods of teaching as we vary the subjects to be taught.

We will now consider some of the methods of different departments which from observation and experience have appeared to be most successful.

THEOLOGICAL DEPARTMENT.—The discussion and lecture methods may be adopted with good success in this department. In the first-named method the teacher names the subject to be discussed, makes a few explanatory remarks, and then allows each teacher in turn, or promiscuously, as the case may be, to express an opinion on the subject and prove the statements he makes. For instance, taking a section from Robert's Ecclesiastical History for a lesson,

let one student read a verse and another read the explanatory note at the end of the section bearing upon the paragraph just read. Or, if preferable, the teacher may state in substance the contents of the paragraph and note, then permit the pupils to speak freely upon the items of interest advanced, and adduce other proofs than are found in the text-book if they wish and can substantially prove their assertions.

The teacher must be careful and not allow questions or statements foreign to the subject in hand to be introduced, or time will be taken up in rambling over a large field with nothing of particular benefit having been accomplished. This method if wisely adopted will bring out the efforts of the students and will require previous preparation on their part to make it a success. The teacher must use care and wisdom in directing a discussion or it may lead to dissension and disputation and consequent "hard feelings" instead of investigation and knowledge.

In adopting the lecture method the teacher presents the subject in a systematic manner, portraying in clear tones and simple language the facts and demonstrating the truths he wishes to impress upon the minds of the students. The student should be supplied with note-book and pencil, and take down topics and items of particular interest that he may wish to further investigate at the close of the lecture. These notes he may also keep for further reference when preparing reviews and class examinations. This method requires a most thorough preparation on the part of the teacher, and inspires effort on the part of the student.

INTERMEDIATE DEPARTMENT.—The discussion method may be moderately adopted, but the conversation, topic

and question methods will be more successful in this department. In the conversation method, statements are made, or a lesson or paragraph may be read from the text-book in use in this department, and questions can be asked and answered by pupils and teachers. For instance, if the lesson is "Christ's Sermon on the Mount," have each pupil read a verse and comment, ask questions, and explain as he goes along, making personal application whenever possible to do so.

Example: "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven." One student may make personal application of the verse just read. He will perhaps tell you that it applied to Jesus, or the ancient prophets. Another student may apply it to Joseph Smith; another to the Latter-day Saints in general; others will apply it in different ways, recalling portions of history, past and present, which if utilized with discretion by the teacher, will result in a goodly portion of accumulated information; and the best of it all is that each student has added his share to the general fund.

In the topic and question methods subjects are divided into topics, read by the students or stated by the teacher, who will then question the class and require answers to be given or formed in an original manner.

For instance, subject, first principles of the Gospel. Topic, Faith. "Faith is the assurance of things hoped for, the evidence of things not seen." The teacher may call for explanation of the sentence just read, giving sufficient time for all of the students who desire to do so to tell how they understand the sentence. The teacher will then explain and quote from the Doctrine and Covenants, Compendium, Key to Theology

and other books bearing upon the statement or question, "What is faith?"

It is a good idea to have the books mentioned on hand in the class, and allow the students in turn to read explanations as they occur. This will fasten it more indelibly upon their minds and will induce questioning on their part, which the teacher can explain and answer, or call upon others in the class to do so if any are capable. It is not well to hurry through a subject, but take plenty of time and get all there is in it, of it and to it. Remember, it is not quantity but quality, not surface but depth, that we wish to obtain. The subject of faith alone is sufficient for three months' work in the Sunday school, even in an advanced department, and could with profit be extended six months longer, but of course the subjects and the time allotted each must be determined by those in charge when the plan for the year's work is made.

FIRST INTERMEDIATE AND PRIMARY DEPARTMENTS.—The methods used in each of these departments may be the same, only somewhat advanced for the First Intermediate.

The question and answer method, and the story and application method will be found successful if varied by any method that is common to good teaching in any department.

The First Intermediate is the hardest department to keep interested and to make impressions upon that will be beneficial. Here likewise is the chance for the successful teacher to get in his good work. The students must be kept interested every moment or unrest and mischief will fill up the interim.

The free use of maps and objects will enhance interest. Every Sunday school should have at least three maps—one of Palestine, Northern Egypt, Southern

Europe and South-western Asia, another of the World, and another of the United States. The one of Palestine and surrounding countries to show the travels of the Children of Israel, the march of civilization, the birthplace of Jesus, and the location of all the countries, cities, rivers, etc., of Bible fame. The map of the World to show the relative position of the Holy Land to our own country, and the map of the United States to show the location of the Church in its infancy in the different States, and its expulsion therefrom, and subsequent journey across the plains to Utah. While every Sunday school should have at least three maps, each department should certainly have a map of the Holy Land or Palestine, which any teacher with ordinary ability can draw on heavy cardboard, coloring and locating the wanderings of the children of Israel and any other desirable place, thus facilitating and making plain the subjects presented from time to time.

Children are all lovers of nature, and too much cannot be said in favor of the use of objects in presenting matters for their understanding. Birds, flowers, insects, animals, rocks, streams of water, in fact the creations of the universe furnish object lessons innumerable, and possess a certain fascination for the child's inquisitive nature, which insensibly inspires awe and reverence for the Creator.

Our duty as Sabbath school teachers is to teach the children to love God and keep His commandments. How can we teach them to love God without first bringing to their understanding who God is and how and where He works? How better can we teach these truths than to bring before the comprehension of our pupils the objects of our Creator's handiwork?

It is really wonderful the intelligent and original answers one gets from a class of little children when a familiar object is held up to their view. Of course many objects with which the children are most familiar are impracticable for use in the Sunday school, but pictures of those objects may be held up before the class, and are only second in importance to the objects themselves. The teacher may hold up the picture before the class, saying, "Here is a picture, look at it carefully, and tell me what you see?" If the picture is large enough for all to see, and proves to be attractive the teacher will be gratified to see every hand raised, and each child eager to tell what he has seen. Picture lessons may be made very interesting indeed, and may be chosen with a view of conveying ideas of moral simplicity more impressive than can be done by any other means. Whoever saw a child that did not like pictures, or who did not delight in simple stories? Pictures always suggest a story to their active imaginations.

* Moral stories always prove interesting and instructive, when told in simple language adapted to the understanding of the children; but many teachers fail in obtaining desired results from forgetfulness of the fact that words which from frequent use are very simple to themselves are incomprehensible to the little folks. I am often reminded of this by one of my own little boys, who never rests until he finds out whatever strikes his attention most at any particular time. Not long since, after having told him his little prayer, he asked me what health and strength meant. When I told him it meant to be well and strong he simply said "Oh!" and appeared satisfied on that point. Children form ideas in regard to things that go

on around them, but are unable to express their meaning if asked to do so. Therefore, teachers should assist them in forming correct ideas by pointing out objects of common interest, and draw out by skillful questioning an expression of the ideas forming in the students' busy minds.

Concert recitations may be conducted with fair success if occasionally adopted in our Primary departments, as it allows the little ones who are afraid of their own voices, to speak without fear of being heard. There are many bright young students, and even older ones, who forget what they wish to say, through natural timidity, when standing before their classmates and teachers. The benefit of concert recitations, or in other words, where the whole class speak in unison, is that these bashful ones get used to hearing their own voices, without the fear of being heard by others. In conducting recitations of this kind, the teacher should carefully explain in original language the meaning of the lesson, verses, sentiments or whatever is to be recited by the students, in order that they may understand the meaning before trying to memorize it. For instance, suppose the class were going to repeat the sentiment,

"Let not that day pass whose low declining sun,
Views from thy hands no good labor done."

The teachers may call for explanations of the lines repeated to them, from members of the class if any are capable, afterwards explaining the meaning as follows:

"We should not let the sun set any day without our having done some good, in pleasing our parents, our friends, and the Lord," etc. The concert method may be very much abused by allowing the children to mechanically learn and repeat passages, etc., without first hav-

ing them explained, leaving the child's mind empty so far as a correct conception of the true meaning is concerned.

I was amused at an incident that occurred just the other day. A little girl came home from school and repeated to her mamma a verse the teacher had taught her, which was,

"You'd scarce expect one of my age," etc.

When she came to the line, "Don't view me with a critic's eye," she said simply and earnestly,

"Don't view me with a *crooked* eye,
But pass my imperfections by."

Another little girl got it, "Don't view me with a *cricket's* eye," which was quite as amusing if not as potent in meaning as the "crooked eye."

I give these incidents as an illustration of a child's power of supplying words which, though quite different in meaning, take the place of the one they failed to understand, without their having any conception whatever of the true meaning of either. Therefore the teacher should speak clearly, distinctly, and sufficiently loud to be heard by each member in the class, using simple language suited to the capacity and understanding of the smallest in the class.

To conclude, I will say that the success of the Sunday school in every department does not depend upon the different methods of teaching, or upon subjects taught altogether, as much as upon the thoroughness, tact and preparation of the teachers.

The calling of a Sunday school teacher is a noble one, and cannot be indifferently assumed for two hours Sunday morning, but must be honored every day and continued from one Sabbath to another. Our lives must be exemplary, that we may demonstrate to our students by our acts the truths we wish to convey. We cannot tell how far-reaching

our influence and teaching will be; sometimes it seems that we "cast our bread upon the waters," but it surely "returns after many days."

So let us all try to always do our full duty as Sabbath school teachers, asking God to direct us in our labors.

THE WHISPERINGS OF THE SPIRIT.

MUCH has been said and written about the whisperings of the Spirit. Perhaps one more testimony will help strengthen the faith of some. The following is the experience of Brother William Writing of Brigham City. I give it in his own words:

"In the spring of 1852 I was living in the southern part of Missouri. I had been working on the new flour mill on St. Mary's Landing, near Cape Jevido, on the Mississippi. The work was done, and I accompanied some fellow-workmen down to the river with our things, ready to go home.

"There was quite a crowd of men idling about in groups, and some of them were loudly discussing the demerits of one of the steamboats called the *Tobacco Plant* that was running up and down the river. It was an old, dilapidated thing, and some of the group were wondering how much longer it would be allowed to carry passengers up and down, as it was really unfit for use. Then there was the Louisville boat, a good, new boat, which now came in for a good deal of talk; and they were all loud in their praises of it.

"Myself and a comrade had been waiting on the landing since ten o'clock in the morning for the boats to arrive, and we were getting very tired. 'We better not go in that rickety thing,' my friend advised. 'Let us wait till the *Louisville* comes along, if it is behind.'

"I was troubled in my mind about what I had heard concerning the *Tobacco Plant*, and wondered what I had better do. I concluded to consult my Heavenly Father, and for that purpose retired to a secluded place where I could pray unobserved, and asked the Lord to advise me. I was anxious to get home to my family, and yet feared to entrust myself to the *Tobacco Plant*.

"The Lord answered me immediately. There came a still small voice that told me plainly to take the first boat that put plank ashore. With that I went back to my friend, satisfied in my mind. I told him that I should take the first boat that came up and put ashore, but he wanted to see first what boat came.

"In half an hour the *Tobacco Plant* came in sight and put ashore, and though my heart sank a little within me, I repeated my intention of going, and gathered up my things and went on board. My friend followed me with many misgivings: but I knew what I had heard, and felt calm. We landed safely in St. Louis next morning, where we learned that the Louisville boat had burst its boiler, and by the explosion a great many people were killed."

S. W.

ALEXANDER DUMAS was dining one day at the house of a banker, in company with General T. At dessert the conversation turned on the existence of God. "I, for my part," said the General, "cannot imagine the existence of such a mysterious entity as the Supreme Being." "General," replied Dumas, "I keep at home two hounds, a couple of monkeys, and a parrot, which are exactly of your opinion."

MAGNIFICENT promises are always to be suspected.

A "SWEATER'S" LIFE.

THE children of the Latter-day Saints who live in these mountains have many things to be thankful for. They have heard this so often that perhaps many of them have come to regard the saying as somewhat monotonous. Yet I believe most of them realize it to be true and appreciate their advantages accordingly, for their parents or their friends from their own observation, and the boys and girls from their own reading, are aware of the dreadful condition in which many children in the world are compelled to pass the years of their youth.

A recent magazine article brought many comparisons vividly to my mind. The writer was describing some of the horrors of child-life in one of the largest of our American cities—to be exact, he spoke of Philadelphia, which, if a name means anything, ought to be a "city of brotherly love." Alluding to the "sweat-shops"—a term used to describe the places where clothing is manufactured for tailors and stores—he draws a hideous picture of the men and women who toil their lives out for a pittance barely sufficient to keep body and soul together. These dens he found located very near the fashionable churches of the day, and yet no savages or barbarians had a harder struggle for subsistence. In a low cramped room a dozen people were found huddled together at work. The air was so foul as to almost stifle a stranger in five minutes, and yet the occupants breathed it for years. Ill-fed, unwashed, half-clothed, they know nothing but drudgery until health disappears along with every other civilized instinct, and while they yet bend and toil their breath is like that of the charnel-house and their hands are damp with the clammy mois-

ture of that fatal disease consumption.

With their best endeavors these victims of worse than African slavery are barely able to get enough to sustain life; so the children must perforce take a share of the burden at a tender age. To be born and have to pass the early years of childhood under such circumstances would seem cruel enough. But that is not the worst; the young life is sacrificed in order to get the work done which is required at the parents' hands. As soon as it can draw a thread the child is put to work; and lest this should be prevented by law, which has fixed the "factory age" of children at thirteen years, the little ones are taught to lie. They know what the law is, and our authority says if you ask them their age, even if they cannot yet speak plainly, their prompt answer is "thirteen." It must be a hardened heart indeed that can see little children toiling at these killing tasks, their baby faces already wearing the look of diseased and decrepit age!

This is a sad picture and one which it is not pleasant to linger upon. But contrasts sometimes will teach a lesson that is learned from no other admonition. We talk of "hard times" in Utah, and some of our boys and girls may at times think they are deprived of many comforts and pleasures they would like to have. In view of the sorrowful scenes I have hastily depicted, does not my youthful readers think they ought to be ashamed to allow a complaining word ever to pass their lips again?

C.

BRIDLE the appetite of gluttony, and thou wilt with less difficulty restrain all other inordinate desires of animal nature.

THE
Juvenile Instructor

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, MARCH 15, 1895.

EDITORIAL THOUGHTS.

MISSION SUNDAY SCHOOLS.

WE were deeply interested on Sunday, February 24th, in listening to the remarks of three Elders who had just returned from the Southern States Mission. Their names were George S. McAllister, William G. Patrick, and Charles P. Margetts. Their report of their labors was encouraging and very gratifying. Remarks were made by them concerning Sunday schools that are held by the Elders in that mission which particularly attracted our attention. It seems that Sunday schools are held at different places in the States where the Elders labor. These are intended for the instruction of the children of the members of the Church; and they are so interesting and highly thought of that people will travel ten miles, the Elders stated, to attend them. Many who are not members of the Church who have had the opportunity of becoming acquainted with the teachings in the Sunday schools declare that they are the best schools they ever saw.

From the remarks made concerning these schools we have received the impression that the holding of Sunday schools is doing a great amount of good, and that if the system were generally adopted wherever the Elders labor and organize branches, excellent results would follow in the removing of ignorance concerning the doctrines of the Latter-day Saints and in enlarging the

minds of both children and adults respecting the truths of the Gospel.

At the last meeting of the Sunday School Union the subject of establishing and maintaining Sunday schools in the various missions came up for consideration, and the general expression was that if properly conducted they could be made the means of doing great good among the various peoples where the Elders are laboring. But it was felt that there should be some system maintained in the organizing and conducting of these schools, and it was decided that a communication should be addressed to the Presidents of the various missions of the Latter-day Saints, asking them to appoint a superintendent of Sunday schools in each of the various conferences, so that the schools might be organized and the teaching in them be conducted in a proper and systematic manner.

A properly conducted Sunday school is a powerful agency for good. The children's minds are plastic and are in a condition to receive lasting impressions concerning the truth. A child properly taught in our Sunday schools up to the age of twelve or thirteen is not likely to ever forget the teachings which it receives. They will cling to them through life, and they will have more or less influence upon the conduct of children thus taught.

There have been teachers, notably Catholics, who have said that if they had the charge of a child's education until it was twelve years of age, and the opportunity of giving it a religious training, they would have no fear of that child ever rejecting entirely the principles in which it had been indoctrinated.

There is a good deal of truth in this statement, and no opportunity should

be lost by the Elders abroad to teach the children of the Saints, and as far as they can the children of those who are not members of the Church, the simple principles of the Gospel of the Son of God. Children taught in this way are far more likely to remain steadfast in the truth than are adults, for the reason that they are free from tradition and have no false ideas to unlearn, and their attachment to the truth grows with their growth and increases with their strength.

UNIFORMITY OF SUNDAY SCHOOL METHODS.

Another subject that was called to the attention of the Sunday School Union at the meeting referred to is the danger of a want of uniformity in the conducting of Sunday schools through superintendents and teachers writing for instructions to other parties than the Union. Cases have come to the attention of members of the Board where superintendents and teachers have written to the presidents or other officers of our colleges, asking instructions upon different points connected with the conducting and management of Sunday schools.

Of course there can be no objection to information being furnished by anyone who has it to impart; but it is highly important that there should be one source from which instructions concerning the regulation and management of schools should come, and that is the Sunday School Union, which has been organized for the express purpose of taking charge of such matters and having them under its control. A little reflection will show everyone that unless there is respect paid to this organization there is danger of the schools falling into different methods of teaching. We, therefore, urge upon the attention of all superintendents and teachers that

they correspond with the Sunday School Union Board respecting all questions connected with the conducting of Sunday schools.

MARRIAGES FOR TIME.

We are asked: "Is it permissible according to the order of the Church for a widow who is sealed to her husband to be married by the Bishop? Can she do so without breaking her covenants which she made when in the Temple?"

We answer: A widow can be thus married, if the man is a member of the Church, without breaking any covenant that she has made in the House of the Lord. Her new husband receives her for this life through the ministration of one holding the Holy Priesthood, and the Bishop's act in thus uniting the couple does not infringe upon the rights or authority of the man who holds the keys of the eternal sealing blessings of the Church. Indeed, a question has arisen in some minds as to whether it is at all necessary for those to be united for time only to go to a Temple to be married, as all the rites and ceremonies performed in Temples naturally and properly belong to eternity, as do all things that pertain to God and the Gospel. The wording of a sealing ordinance that unites a man and woman in the covenant of holy matrimony (or celestial marriage) is evidently intended for eternal union, and it is not as appropriate when spoken to those who will only remain together in this life and will be united with others in eternity.

Indeed there are certain circumstances that make it permissible for even single persons who have received their endowments (or where only one has) to be united by a Church official; where, for instance, they reside at a great distance from a Temple and their circumstances

are such that they cannot obtain the means to take them there. But such cases should be jealously guarded no feeling should be permitted to grow in the hearts of our young folks that it is as well or equally proper to be married in this way as in the House of the Lord, and when such a ceremony is performed it should be with the full understanding that the couple thus married will at their earliest opportunity go to a Temple and have the sealing ceremony performed in their behalf.

REVISION OF SUNDAY SCHOOL LITERATURE.

The Sunday School Union is desirous of receiving correspondence from the various schools, so that it may be informed concerning their progress, etc., and that they may have a thorough understanding of all movements connected with these organizations.

For the above-mentioned reasons, and others that might be enlarged upon, it is also important that there should be some supervision of Sunday School literature, and that those who write for Sunday schools should be willing to submit their writings to the Board for its approval. It is highly important that care should be taken on this point. Of course, in saying this on behalf of the Board, it is but just to add that the Board does not arrogate to itself the authority to prevent brethren and sisters from writing who may feel led to do so; but the members of the Board, having been connected with this Sunday school work for many years do have a sufficient familiarity with what is needed by the schools and that which is appropriate for the children, to be entitled to the supervision of the literature that is intended for the perusal of the rising generation in the Sunday schools.

SELF-DENIAL.

THE Bible, Book of Mormon and Doctrine and Covenants bristle with instances of self-denial, wherein the blessings are shown which result from a life of this character. In the book of Genesis (chapter xxi.) we have an account of the trial of Abraham, which must have wrung his heart with unspeakable anguish. It was after that trial of his faith or self-denial that his blessings followed.

Had Saul denied himself according to the prophet's command, we would perhaps have lacked in our Bible that grand and glorious passage, "Obedience is better than sacrifice, and to hearken than the fat of rams." In fact the Bible is full of examples of self-denial. It is a Christ-like virtue. The whole life of Jesus Christ is a life of self-denial. He said, "If any man will come after me, let him take up his cross and follow me." The good, moral young man is a brilliant example. He had done and kept all the commandments, but when asked by the Master to sell all he had and give to the poor, he went away sorrowful, for he was very rich. He was moral, but not religious. There is a distinction of vast import between the two terms.

The Latter-day Saints claim to be both moral and religious; but omitting to speak of the higher duties and privileges of the Gospel, how many pay an honest tithing? Not many, I fear. Yet we are commanded in a revelation to do so. How many keep the Word of Wisdom? Very few, I fear.

God says to us, Pay your tithing and be blessed; but we virtually say to Him, No. He says, Keep the Word of Wisdom and have health. We laugh, and continue chewing or smoking our tobacco. Now, unless we keep the com-

mandments of our Father we cannot expect the blessings. They are much of the nature as the other ordinances of the Gospel; for instance, as baptism, or the gift of the Holy Ghost.

The blessings promised in Malachi are only for those who bring their tithes into the store-house, and not for those who do not do it. The same applies with equal force to the Word of Wisdom. If we do not keep it, then the blessings of this command are not for us.

One day last winter there came to my wood pile some eight or ten Deacons, to chop some wood. They were boys of from twelve to eighteen years of age. Right well they did their work. When finished, they all, with one exception, lighted their cigarettes. While smoking one of them asked me to bring out some cider. I told them I had none, to which they replied, "Oh, well, we must have some. Let us go to Brother — he will have it," and off they went. I know the fathers and mothers of these lads, and can testify truthfully that they are zealous in keeping the commandments of God. Some of them are high in office in the ward. These boys smoked, and drank cider in considerable quantities. Yet they were true-hearted boys, and would scout the idea that they were not Mormons. Yes, they would go out and fight manfully in the cause of truth, if called on.

The one exception I mention is a grandson of one of the brethren that associated frequently with the Prophet Joseph. This boy's mother is a true Latter-day Saint, and it is to her influence that the credit is due for the boy's example. There lies the secret of the whole matter. It is to the mothers in Israel that we must look for reformation to be accomplished. The mothers have an important mission to fill. The

mother's influence is in the home, and the Word of Wisdom is peculiarly a home duty. Let mothers abstain from hot drinks, and not even put them on the table. In these days of woman suffrage, woman's rights, and woman's mission and work, there is not one of more vital importance than that given the mothers in Israel to attend to the moral and religious training of their offspring and to prepare the youth to practice the great virtue of self-denial.

M. B.

TOLD BY THE CHANDELIER.

(CONCLUDED FROM PAGE 112.)

"ARE you enjoying yourself?" he asked.

"No."

"That's too bad. Evidently you have not a great hankering for society."

"I love society under certain conditions.

"And, pray, what are those conditions, if I may be so bold as to ask?

"My feelings."

Now he ventured upon another glance.

This time he discovered a mouth where firmness and beauty contended for the mastery. He was just strenuously wishing that she would divulge to him how her feelings formed or prevented her enjoyment, when she said:

"A lot of apes and machines meet together. They grin and grind at each other. They try to make me grin or grind at them. I don't succeed in being anything but a raven. My soul constantly croaks, 'Nevermore.'"

"I suppose that 'Nevermore' sings a requiem?"

"No, it whispers a resolution."

Then Luna explained that each party which she went to caused her to promise herself that she would never go to

another. He felt now as though he would say anything to make some geniality flow, if only he could thaw the ice of her manner.

"You spoke of apes and machines," he bravely went on. "Please, which head do I come under?"

"Neither."

"Thank you," and he felt some confidence tinging his dire uncertainty. He now gratefully realized that she considered him something better than an ape or a machine. "Perhaps you'll do me the honor to inform me what beast or piece of furniture I might be classified with."

"That is asking too much. What would you think of me were I to demand from you an opinion of myself?"

The young man blushed so painfully that Luna thought his opinion of herself must be terrible. So she spared him the agony of replying to her possible demand, by saying:

"I wish I could get that booby away from his mother; I'd slap him."

Lionel followed her glance into the dining-room. There a banquet was spread, and a long-haired boy stood by in kilts and sulks. He was pouting, and a chocolate drop was between his inflated lips. A lady was presiding over the arrangements, and to this person the urchin bawled out:

"Maw, I want a bananer!"

Judging from his banana-looking face, it was evident that he had been all the eight years of his life regaled on this fruit to his heart's content, or rather to his stomach's content, which was the same thing.

The lady addressed reached to the fruit-dish and seized a sample of the coveted fruit. She hastily handed it to Tommy to avert the howl which she saw hovering on her boy's puffed lips.

He gulped the banana in one fell swoop, then demanded "a hunk of fruit-cake." His request was likewise gratified.

Nuts succeeded cake, and cream-puffs succeeded nuts, with surprising rapidity. When Tommy's demand from each dish had been acceded to, the bellow which fond mamma had been struggling to avert all the evening finally burst forth:

"Maw! boo-hoo-hoo, I've got the stomach-ache!"

"I'm glad of it," said Luna, with great vehemence from the alcove.

"And I'm not sorry," broke in Lionel with merriment, at her side. He was infinitely amused, not alone at the young prodigal and his mother, but also at Miss Tufto. In her righteous indignation she forgot stiffness, and it now dawned upon Mr. Blake that this ramrod could be pliable in figure if not in speech. He wondered why she did not blush, as other girls would, at Tommy's last startling statement.

The mother looked as though her own heart ached far worse than Tommy's stomach. She cuddled him and petted him, saying:

"My darling Tommy, I am sorry you are sick." ("Fude! Bosh! Fiddlesticks!" contemptuously from the alcove.) "I wonder why the dear child has always been so delicate?"—in plaintive accents to the sister present (while the alcove buzzes with disapproval)—"I can't understand why the poor little fellow has such a weak stomach."

"Better send him to bed," said the sister, "and he will sleep it off."

"No, no!" roared the young hopeful as he kicked and screamed, "I shan't go to bed; I want to see them eat."

"Well, then, Maria, bring him back," Tommy's mamma now said to the ser-

vant whom she had just ordered aloft with Master Tom.

When the guests went in to supper Tommy was regaling on figs and candy; when they went out he was still stuffing—this time on ice-cream and fried oysters. And all the time he was partaking of these dainties his eyes were gorging still more greedily on the delicacies which adorned the table.

After this eating achievement, Tommy burst into a second roar, louder and more painful than ever. He capered about the room with one hand at his stomach and the other on an orange.

"Maw, it aches worse and worse!"

There was great consternation among the mother, her sister and the servants. They all flew about to prepare alleviating liquids. Peppermint, composition tea and other such beverages being duly mixed, the duteous subjects of Young Despot carried him, and enough medicine to swim him in, upstairs. They had not been gone long before the critical audience of two, who were in the alcove, saw the mother appear once more. With a tender concerned face, she seized the candy dish and disappeared with it up the stairs.

"I think nature will punish him enough," Lionel now took heart to say. "Don't you think your slap will be unnecessary?"

"No, sir," most emphatically comes the answer, "I do not. I hope he will be doubled up all night. And then, if his father has any sense, he will give Tommy a good thrashing in the morning besides."

"I'd rather see the mother reproved."

"I feel so angry toward the mother that, as Shakespeare puts it, 'My overflow of gall prevented my mentioning her.'"

"How can any mother be so foolish

and ignorant? She is leading her child to the grave by a silken string."

"You have decided views concerning mothers and children."

"O, yes; they are one of my hobbies. But how it makes me writhe to see the deportment of some parents and children. Mr. Blake, I am a regular fanatic—fiend, or whatever you have a mind to call it, on deportment."

To this interesting announcement Lionel could think of no answer but,

"O, is that so?"

I notice that this is a polite way many people have of answering a statement, when they can't think of anything original or pertinent to say.

"Tommy's aunt, whom you saw this evening, has a pretty two-year-old who is a tartar."

"Indeed?"

"Yes, just see the furrow she ploughed in my hand the other day."

Here Luna displayed a lily-white hand, with an ugly red ditch meandering across the knuckles.

"How did that happen?" sympathetically asked Lionel, looking as though he wanted to administer two-lip ointment to the ugly wound.

"O, that's only the scar of Babe's will, and Cupid's arrow."

Interest beams on my hero's face as he asks:

"What did Cupid's arrow have to do with it?"

"When Babe's mother came to see me last week the former grunted and reached for my Cupid's vase. I didn't take the hint, so the small beauty leered at me and howled at her mother, which produced the desired effect. The child's mamma, with red face and flaming eyes, said that her baby was not used to being denied that way, with which she got up and handed her offspring the vase. I

took the vase away, not, however, until Babe had succeeded in propelling Cupid's arrow along my hand. The jewelled dart had been pointing to a fairy which airily stood upon the brow of my vase, and that golden nymph is still graciously poising in front of the arrow which will never reach her.

"I have often heard that Cupid's arrow causes a wound. I believe it now."

At this declaration Lionel looked rather sentimental, but did not trust himself with an answer.

"And this Babe is so aggressive," continued Luna, "so mean to other babies. Poor Benny!"

"Who is Benny?"

"Babe's victim. He is a mutton-faced laddie but a year old, whose mother often goes to visit Babe's mother. Every time Benny appears on the scene Babe struts up and knocks him down. I can't stand that!"

"And certainly Benny can't, from the way you describe his going down!" (Laughter No. 2.)

"When Benny's mother gives him a orange to comfort him with, Babe snatches it."

"And then what does Benny do?"

"Ay, there's the rub! Benny doesn't do. He looks after her pitifully and beseechingly as she puts out her lip and swaggers off with his orange."

"Well, if he is contented, isn't it all right?"

"No, indeed! He ought to strike out, pummel the young tyrant and grab his orange back. I should respect him more."

"He must be a Mormon to the core. Benny acts in accordance with the smite thee-on-one-cheek, -turn-to-her-the-other principle."

"I comfort myself with the thought that one great leader said: 'Turn to him

the other cheek, and if he smite thee on the other cheek, knock him down!'"

Lionel looked as though he wanted to whistle. He often appeared that way. It was a pleasing peculiarity which Miss Tufto noticed and admired, though it made her feel rather small, as it did this time, when her companion said:

"That certainly is a convenient belief for one holding your views."

"O, I believe in meekness and all that, but I hate subservience. Emerson says: 'Let a man know his worth, and keep things under his feet. Let him not peep, or steal, or skulk up and down with the air of a charity-boy, a bastard or an interloper in the world which exists for him.'"

"Sound doctrine; but why do you hate subservience?"

"Subservient men never make a success of life. They are sure to be nothing but toad-eaters to some great men. I'd never consent to be some planet's satellite."

Lionel thought that the superb independence of her appearance fully justified her words.

"Miss Luna," he said, "your name has been misapplied then—except as to appearances, for——"

"What! You don't mean to say I'm a moon-faced girl, do you? That's something I have a horror of."

"For shame, to turn my compliment so basely! You know to what planet the moon is a satellite, Miss Luna, or, if you prefer it, Miss Moon? Would that I were the earth."

Why did Miss Luna blush so vividly? O, it was all very plain to me, that Lionel was not the only one in the alcove who had fallen in love.

"I'll venture to assert, Mr. Blake," the Professor said, "that you are already moon-struck."

And he was, as their marriage three months later bore strong testimony.

Gas C.

TOPICS OF THE TIMES.

FUTURE POSSIBILITIES.

ONE of the first miracles which is recorded of the Savior, was the turning of water into wine at the marriage at Cana in Galilee. It was a most extraordinary miracle to convert water into wine. It seems there were six water pots of stone which the servants filled with water at the word of Jesus, and when the contents was drawn it was called good wine.

On another occasion, the Savior found it necessary to feed a large multitude of people who were hungry and who had been following Him. He commanded the multitude to sit down, and after blessing the five loaves and two fishes, being all the food that was within reach, He gave it to His disciples to feed the multitude. The record says that there were about five thousand men, beside women and children who did eat and were filled, and after they had finished their meal the fragments filled twelve baskets.

Another time a multitude of people, who had been with the Redeemer three days and had had nothing to eat, were fed by Him with seven loaves and a few little fishes, after He had blessed the food; and this multitude also were filled, and that which was left filled seven baskets. On this occasion there were four thousand men, beside women and children.

Upon another occasion, as recorded in the Book of Mormon, the Lord Jesus, after His resurrection,

"Bake bread, and blessed it, and gave to the disciples to eat."

And when they had eaten, He commanded them that they should break bread, and give unto the multitude.

"And when they had given unto the multitude, He also gave them wine to drink, and commanded them that they should give unto the multitude.

"Now, there had been no bread, neither wine, brought by the disciples, neither by the multitude;

"But He truly gave unto them bread to eat, and also wine to drink."

It seems from these instances related in the New Testament and in the Book of Mormon, that the Savior possessed power to gather from the elements both bread and wine with which to feed the human body. This of course, was done through His mighty faith and the power with which He was endowed. But it was doubtless done through a knowledge of the laws by which the elements are governed. This is called miraculous power because man does not understand the law by which it is done. If man was sufficiently familiar with the laws of matter to understand how this power operates, it would not be miraculous, but would be plain and simple, as every true principle is when properly understood.

There are many things done at the present time by man which a century ago would have been deemed miraculous. Had a man lived then who thoroughly understood the laws which are now familiar to many scientific men, and should have done the things that are now seen every day, he would have been looked upon as a man possessing miraculous power. The people might have been divided in their opinion as to the source of his power, but it would nevertheless have been considered miraculous.

There is scarcely anything which at-

tests the divine origin of man more than the wonderful progress which has been made in inventions, through a comprehension of the laws which govern the elements and which exist in nature. Men today exercise a power and accomplish results which a hundred or a few hundred years ago would have been deemed impossible by any power short of divinity, and yet to-day they are familiar to the children of this generation. Illustrations of this exist on every hand. The marvels of electricity as now exhibited through the instrumentality of man, would in former generations been ascribed either to divine or satanic power. Today we have the phonograph, by means of which, not only our language, music and other sounds are preserved, but the very tones of the human voice, even though the man whose words are repeated may have been dead for years, are distinctly heard and recognized. Not only the songs of noted singers are thus preserved, but the listener hears the very voice, which, if he has ever known it, he recognizes. Addresses delivered years ago, through means of this wonderful instrument, can be repeated exactly as they were delivered. In the same manner music performed a long time previous, and perhaps in a far distant land, can be listened to.

But this is only one invention. How wonderful to think, and how incredible it would have been deemed in past generations, that news can be transmitted from land to land instantaneously, and even under the ocean itself.

All this is done by means of the increased knowledge of the laws which govern matter and which control the elements. And as men increase in the knowledge of these laws they will approximate nearer and nearer to the possession of God-like power. With the

experience which mankind now has in bringing to light these hidden forces, is it too much to expect that man, if he will keep the commandments of God, will increase until he shall possess even the power which our Savior exercised in the cases which I have mentioned?

Already a distinguished French chemist by the name of Berthelot is reported to have stated that a great proportion of our staple foods, which we now obtain by natural growth, will be manufactured direct from their constituent elements. This, he asserts, will be through the advance of synthetic chemistry. He states that bread, beef and milk, or their equivalents, will be produced artificially in the laboratory of the chemist.

Now, to ordinary mortals this seems incredible. But in speaking of this he says: "I not only believe this, but I am unable to doubt it. The tendency of our present progress is along an easily discerned line, and it can lead to only one end." He concludes by saying, "If one chooses to base dreams and prophetic fancies upon the facts of the present, one may dream of alterations in the present conditions of human life so great as to be beyond our contemporary conception."

Of course, it is difficult for the human mind to grasp the changes which are possible; but in the light of the wonderful progress that has been made during the last sixty or seventy years, one would be unwise to place a limit to that which is possible; for the impossible has been reached so often in the recent past that nothing short of revelation from the Lord can enable one to foretell what will be or what will not be in the future.

To the Latter-day Saint, above all men, the great improvements of the age possess wonderful interest. He ex-

pects to live forever, to go on increasing in knowledge and in power until he reaches that perfection attained to by the Lord Jesus. To Him there is no limit to the progress of any human being who will keep the commandments of God. We can have but little conception at the present time, of the life that lies beyond. The sustaining of the immortal body, we have reason to believe, will not involve the toil and the other burdensome conditions which the sustenance of the mortal body does. It is by obedience to law that immortality is brought to pass, for the Lord has said, "that which is governed by law is also preserved by law, and perfected and sanctified by the same." Laws are given, but unto every law there are certain "bounds and conditions." Those who abide those conditions are justified and preserved. It will be by a comprehension of and obedience to certain laws that immortality will be preserved. The immortal body will, doubtless, derive its sustenance from the elements, as the mortal does; and those elements will be applied to immortal man's use and benefit by the knowledge which he will possess, in the same manner as the mortal body derives its benefits from the knowledge which mortal man possesses of those earthly elements to which he has access and over which he exercises control.

The Editor.

MANY a man who is anxious to reform the world has a gate that is hanging by one hinge.

MEN are made rich, not by what the world can give, but by what it can't take away.

No man who is wedded to himself ever wants a divorce.

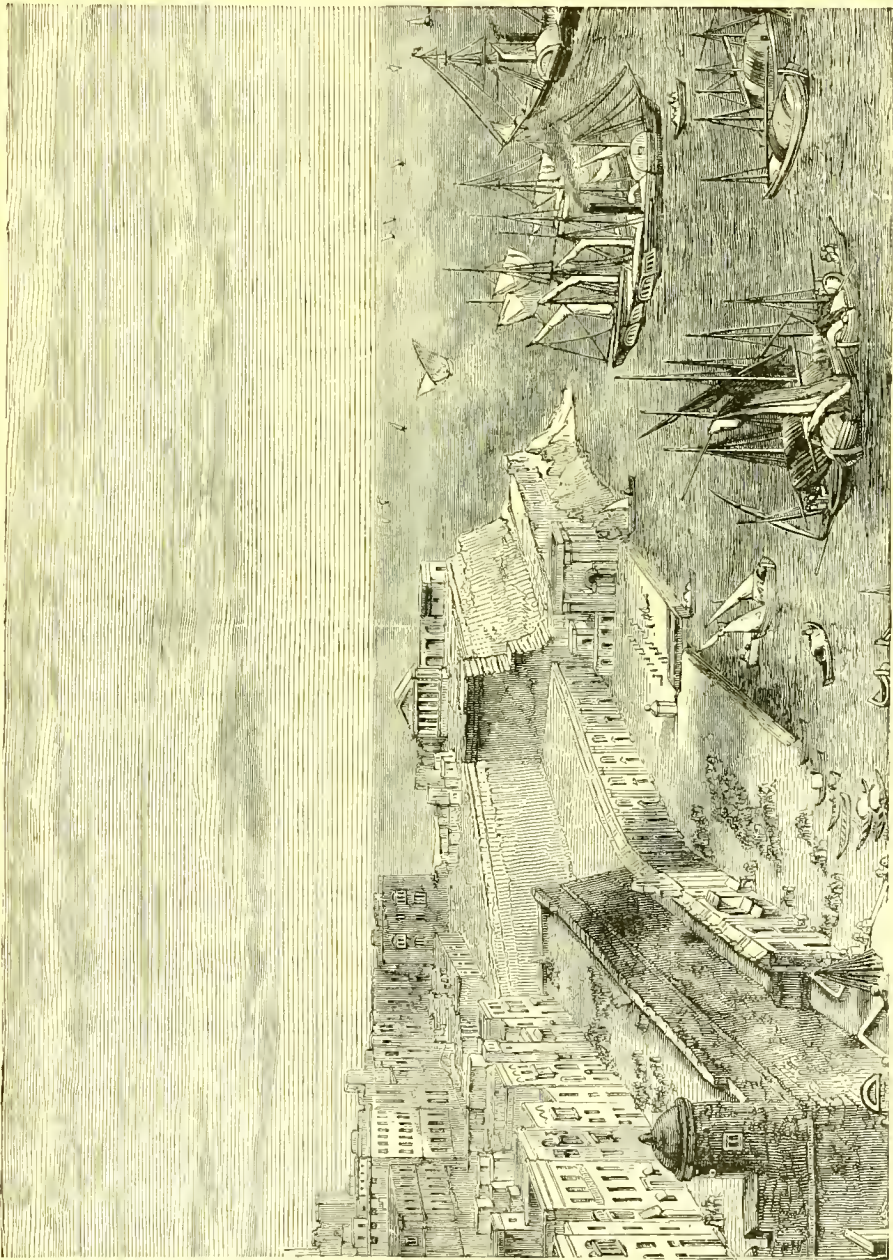
MALTA.

EVERY nation of the Old World, whether ancient or modern, has seen and acted upon the importance of the mastery of the Mediterranean Sea, that vast inland ocean whose waters lave the shores of three continents. Especially has this been the case with nations that were warlike in their tastes and habits, and that were at all able to make a maritime showing. Among such peoples the immense strategic importance of the Maltese Islands has ever been recognized. This little group lies near the center of the Mediterranean basin, south of Sicily about sixty miles; and it consists of three main islands and two very small ones. The largest of the group is Malta, which gives the name to the rest; and this is only about seventeen miles in length by less than ten in breadth.

But small as is the island, it has been the theater of many stirring scenes in the world's history, beginning with the earliest times, and it has been successively owned by almost every leading nation of antiquity. Its most romantic period, though probably not its greatest prosperity, dates from its possession by the Knights of St. John of Jerusalem, a chivalrous order that grew out of the crusades undertaken by Christian Europe against Moslem rule in Palestine. In 1530 the Spanish king granted the island to this order, and as its members soon became numerous and powerful, they beautified the cities and made the coast towns and harbors strong against invasion. They also undertook to rid the sea of pirates, a task which they creditably performed. Their rule extended to the time of Napoleon, who in 1798 made short work of their pretensions to independent sovereignty, and left a French garrison in their stronghold. A two years' siege of this gar-

rison by the natives, assisted by enemies of France, resulted in the transfer of authority to England; and with a brief

The view which accompanies this article well displays some of the extensive improvements and the vast engineering



MALTA.

interruption during a time of rebellion and war, the mistress of the seas has been in possession ever since.

works of the Knights of St. John. ' It was not far from the promontory here pictured that Paul, the great preacher

to the Gentiles, met with shipwreck. Here also have occurred many notable conflicts both by sea and land. Indeed, the history of the little islands is chiefly made up of wars and contentions—principally because the place was envied by the various leading nations and was fought for by them, and not because of any special turbulence or military spirit on the part of the native inhabitants. The soil is scanty but productive, and the climate temperate and generally healthful. The main support of the islands is the revenue from imports and the constant presence of a large military and naval force from Great Britain.

A DREAM.

ON the night of the 15th of February, 1895, I had the following dream and interpretation: I thought I was in a large, open valley where I could see a great distance, there being neither tree nor shrub to obstruct the vision. This valley was full of all manner of wild animals, and to my astonishment they were all dead and dried up. They were mostly lying on the ground. A few, however, were on platforms made of plants. Notwithstanding they were exceedingly dry and shriveled, they were natural in form, without a break in the skin or loss of hair.

I looked upon them and marveled and wondered what terrible calamity had befallen them. While thus marveling I beheld a rope in my right hand. I said to myself, I will take this rope, raise one of them from the dead, and take it home and keep it for my own use. I looked again and saw others with ropes for the same purpose. As there were comparatively few with ropes, I marveled that no one seemed to care for but

one of the innumerable hosts of beasts.

Again I beheld many men cast a mere glance of the eye upon these dead animals and turn away. At this I was astonished beyond measure. I could not see how anyone could take so little interest in such a sublime and variegated scene. I looked at them again and beheld that they looked old and shrunken, and appeared more like walking skeletons than like hale, healthy, robust men, as they at first appeared to be. Again I marveled for some of them were well to do in the world and held honorable positions in the Holy Priesthood.

Here I awoke from my slumbers, and my first thought was, "O, Lord, what do the wild animals represent?" The answer came promptly by the same Spirit that gave the dream: They represent all nations who have died without a knowledge of the Gospel, for hundreds and thousands of years. While they were in the flesh they had hopes and traditions of immediate heaven and happiness after death. These hopes being blasted, their long prison confinement has caused many of them to become discouraged, and they say, Our hopes are dried up; we are cut off for our parts. Here I thought of Ezekiel xxxvii: 11.

What do the men with ropes represent? They represent men with the Holy Priesthood, laboring for the redemption of the dead of their lineage.

What do the men represent who looked narrowly upon the wild beasts and turned away? They represent men who think but little about their dead and do not perform the work for them. Thus ended the dream and the interpretation thereof, after which I was instructed to write the same for the benefit of myself and children, and the scene closed.

I was weak in body for several hours. When I reflected that I had been able to trace my genealogy for less than three hundred years, and had a broken link in the chain at that, I felt that the few hundreds I had done the work for was but a drop in the bucket, and that a thousand years was little time enough with all due diligence to prepare Temples and perform the work for the millions who are entitled to their redemption.

Daniel Tylér.

THE BRIGHT FUTURE BEFORE US.

How sweet is the thought that the lives we are living
Are pleasing our Father and Savior above!
How joyous to know that His Spirit is bringing
Us nearer and nearer the mansions of love!

Above and beyond the dominion of error
The God of our fathers has led us along;
The hosts of departed, now free from the terror
Of death and destruction, are swelling the throng.

The dead and the living are not to be strangers:
How joyous their meeting, no tongue can express!
How clearly they see that life's toils and its dangers
Have only been given to profit and bless!

We are to become as the angels of heaven,
The chains of oppression shall bind us no more!
Mourn not for the Saints who were hated and driven—
They're nearing the goal where their conflicts are o'er.

We know that this path leads us on to a glory
That shines like the sun in the far distant sky;
We know that the records of God tell a story
That is not disgraced with the theme of a lie.

Our hearts and our souls and our hopes are united,
The Spirit of God brings communion and peace;
We gaze on the lamps which the angels have lighted,
And pray that their glory may ever increase.

And 'tis joyous to know that the clouds are dispersing;
The thickest and blackest have vanished away.
While we our own parts in our homes are rehearsing,
The angels of God have gone on with the play.

The strength of a force that can never be broken,
Has made it a home in the halls of the soul.
The words are still true which the prophets have spoken;
The time is to come when the right will control.

Alfred Osmond.

MANY LITTLE THREADS ARE STRONG.

THE Germans have a proverb which declares that every beginning is difficult. In a general way this is no doubt true; the attainment of any good and worthy purpose is usually easier in its later stages than is the commencement, with all its doubt and uncertainty and inexperience to contend with.

I have in mind, however, an instance where the beginning is not near so difficult as is the stopping after once the start has been made; I refer to the adoption of bad habits, either of thought, speech or action. These are usually taken on with gradual and insidious ease; but as they become fastened upon the mental or physical nature of their victim, they enslave him with a chain that no ordinary exercise of will power is sufficient to break.

Of course every such victim smiles in the outset at the thought that he cannot quit or lay aside his little vice or folly whenever he wants to. How often we hear men say, as to the use of tobacco, that they do not especially care for or crave it, and that its discontinuance would not disturb them in the least! And yet those same men, however truthfully they may be expressing their feelings at the time, and however confident of their powers of self-control, are liable at any moment to find themselves so completely at the mercy of the practice they have cultivated, that its abandonment causes them a great deal of annoyance and discomfort, if not indeed actual suffering.

The idea is well expressed in the story of a small Sunday school teacher and a large boy; the latter insisted that he could quit his cigarettes and his swearing any time, but he did not do so; the former wanted to show him that such a course of self-correction was not always

as easy as it seemed. So the small teacher, who was a dry-goods merchant, took a spool of thread from his pocket, and asked the large scholar to step up to the platform where all could see the proposed object lesson. The boy complied, and the teacher began winding the thread around his pupil's body, tightening his arms closely to his body and thus encircling him clear down to his feet. At first the large boy smiled in derision at the thought that that slender thread could hold him; he could have snapped it with scarcely an effort. But as the teacher kept winding it about him and drawing it tighter and faster each time he found that to break it would require the exercise of more and more of his strength; until at last, when the spool was empty and all the thread had been drawn around the living but non-resisting bobbin, our scholar discovered that, strong and large though he were, he was as securely bound and as helpless before that thin, weak cotton thread as if he were held in a clasp of iron.

The moral of the lesson is not hard to see: it is, not to allow one's self to be encircled or overcome by anything, no matter how weak or simple it may seem, that a right-minded person would prefer to be free from; or, if having become already somewhat enmeshed, then to lose no time in snapping the bonds while they are still slender and incomplete and while the normal strength is still equal to the task of setting one's self at liberty. This moral is earnestly commended to every reader of the JUVENILE INSTRUCTOR, with a strong preference for the first proposition presented: that is, that it is infinitely safer and better not to yield to the first invitation or make the first misstep at all. To reform is excellent; but it is still better

to avoid the necessity of reform, by not falling into any habit that must afterwards be gotten rid of. C.

THE GOLDEN BIBLE.

HAVE you read the Golden Bible—
Book of Mormon, book divine?
'Tis a marvelous work, a wonder—
Nothing equal in its line:
Tells you how an ancient people
In response to God's command
Journeyed over land and ocean
Till they reached the promised land.

Jared first and some few others
Started out in days of old
To possess the land of promise;
God was with them, we are told;
And the time of their departure
From their mother land was when
To obstruct the tower of Babel
God confused the speech of men.

Having reached the land of promise,
Whither God had led their way,
For a time they greatly prospered,
Serving God from day to day;
But in time they grew rebellious—
God forgetting—loving sin,
And the wrath of God o'ertook them,
And they fell 'mid battle's din.

Now the Lord of hosts, Jehovah,
Sends to earth a new command,
Leads a righteous few from Judah,
Plants them in the promised land.
Lehi, Nephi, holy prophets,
Teach them heaven's will and mind,
Some are faithful, pure and righteous,
Some to wickedness inclined.

These divide, and two great nations
Fill the land from shore to shore;
Cruel wars and bloodshed follow,
Till the righteous are no more.
Then Moroni, holy prophet,
Hides the golden book away,
To come forth in later ages
From the vault wherein it lay.

Fourteen hundred years it slumbered,
God preserving it from rust;
Now the words of that sealed record
Whisper to us from the dust.
Have you read the Golden Bible—
Book of Mormon, book divine?
'Tis a marvelous hook, a wonder—
Nothing equal in its line.

A. A. Tanner.

SHORT LECTURES, STORIES, SKETCHES.

(By students of the Rhetoric Class, B. Y. Academy.)

The Squirrels of Utah.

No doubt you are all acquainted with this little animal, which inhabits the hills and forests near our mountain homes.

The squirrel belongs to the gnawing or rodent class, and to the mammalia family. Its length from tip to tip ranges from ten to twenty inches. It has five claws on each foot. The color is gray, with stripes running along its body, and its fur is very glossy. The shape of its head is somewhat similar to a rat's or gopher's, and its ears are very short and stubby. It has two long, sharp teeth in front, which enable it to crack nuts quite easily. Its bright, brown, beady eyes sparkle like jewels.

There are three kinds of squirrels in Utah, viz., the woodchuck, the gray squirrel, and the pine squirrel.

The woodchuck is a chubby little dear, built something after the fashion of a badger or a beaver. It lives in the mountains, among rocks and trees.

The gray squirrel, or rock squirrel, as it is commonly called, is more neatly built than the woodchuck, but not so large. It lives near villages where fruit is plentiful.

The pine squirrel could almost be called a flying squirrel, although it is not possessed of the strip of skin essential to a flying squirrel; yet when frightened it will jump ten feet, with a little descent, from tree to tree. It is as spry as a cat in climbing.

The woodchuck and gray squirrel make their nests under the ground, if possible near large rocks; but the pine squirrel makes its nest either in a tree or in some hollow stump. Many people have the idea that squirrels make their

nests out of the hair which they shed every year. As to the truth of this I cannot say but hair has been found in their nests.

They subsist mainly upon nuts; such as the pine nut, acorn, etc. They also eat berries, fruit and grains. It is interesting to watch one of these little animals eat a nut. It takes it in its fore-paws, and sitting upon its haunches nibbles away at the hard shell. It finally makes a hole in the shell, and falls to work upon the kernel with evident relish.

The squirrel, in collecting winter supplies, is said to judge from the weight of a nut whether the shell encloses a kernel or is empty; in one case it is stored away, and in the other it is rejected.

Although small, the squirrel is quite a favorite dish, its meat being white and tender. Its beautiful tail is used sometimes for tassels to bridles.

The squirrel is not a coward. If cornered it will fight to the last breath before submitting to capture.

Although it is small, and quite insignificant, too, in the eyes of some people, yet it can teach us a valuable lesson—always to use wisdom in the selection of food.

Another lesson that some men might learn with profit is that the squirrel always stores up sufficient food to subsist upon during the winter.

Chauncey Spilsbury.

An Incident.

SEVERAL years ago, my playmate and I tied a tin can to the tail of our neighbor's cow.

Like all other boys, we enjoyed ourselves in seeing the old cow go tearing down the street with this "hand organ" striking her heels at every jump.

In a week or two the program was changed.

The old cow had taken sick and died, and what we had done came in as very good evidence for the cause of her death. The matter was brought before a referee, who was to decide whether we were to pay for her or not. The decision was rendered in our favor, and greatly relieved our minds, as we were afraid of having to go to jail.

Since that, if ever I am tempted to do anything of a similar nature, there arises in my mind the picture of the cow which once caused me trouble, and I have been able to withstand the temptation.

E. F. Stevens.

A SEVERE ACCIDENT.

My son Wilford was driving stock to the pasture in Chester, last fall, when his horse fell and rolled over on him, crushing him under its weight.

This happened near his brother Redick R.'s house, but was unobserved except by a little child. She reported it, but could only say, "Wilford—horse." Not being able to make its mother understand, the child led the next older girl out to where he lay unconscious. She ran and told her mother and by the time they got out he was resting on his elbow. They offered to help him into the house, but he said no; he would change the saddle to another horse and go home, which was over a mile away.

After making the change he tied the horse and went into the house and laid down on the lounge. He soon asked for his brother, who was at the depot, and began talking incoherently. He also called for his father and mother and others of the family. They became alarmed and sent for his brother, but when Redick arrived he had entirely lost

his speech and to all appearance death was approaching. Redick sent messengers to bring us all in, fearing the injured one would not last till we could get there. I lived five miles away, but feeling prompted to go to Chester that morning, I heard the tidings on the way.

I found his mother and others weeping over him, and his pulse was very weak. I said, "Redick, let us lay hands upon him." When this was done his speech was fully restored and his reason partially.

I then told my son to call them all to order and we would kneel in prayer, anoint him with oil and lay hands upon him again. As soon as we took our hands off his head he said, "Let me sit up," and the life that had been ebbing out a little while before was fully restored to us.

He said that when he breathed he seemed to feel the broken bones scraping together. We did not know the extent of his injury until the doctor came, who said Wilford's system was in good health, but the cartilage connecting the lower ribs to the breast-bone was broken and the ribs were forced up under the breast-bone, where they were pressing upon the liver. When he had set all right he said, "Now, Wilford you are pretty comfortable, but you came very near being a dead man."

Wilford got along so well without any complaint that some thought he was not hurt so badly as the doctor said he was; but we gave God the glory for his deliverance.

Redick N. Allred.

EMPLOYMENT is nature's physician and is essential to human happiness.

TITHING AND FREE-WILL OFFERINGS.

(CONTINUED FROM PAGE 124.)

JOSEPH SMITH is the acknowledged head of this dispensation, and must answer to our Father for the temporal and spiritual labors performed by the Church as a whole, which he could not be expected to do if his authority were curtailed.

When Joseph passed behind the veil, leaving others to act in his place, did he at all yield his authority as the head of this dispensation? By no means. And Joseph will hold his brethren responsible who have occupied the position he held in life, as they will hold those responsible who have or may be acting under their Presidency.

This responsibility is lessened as we follow down the grade of the Priesthood, and must be borne by every man according to his calling, and yet it can readily be seen that the responsibility as a whole rests upon the head."

We wish now to offer a few thoughts upon the results following an obedience to the law of tithing and *vice versa*.

A compliance with the laws pertaining to the Lesser Priesthood is necessary in order to render individuals eligible to the blessings of the Higher Priesthood and one of the results of a non-observance of this law in our day is to refuse such individuals permission to enter holy Temples where sacred ordinances are bestowed.

We have already quoted from the Doctrine and Covenants that it is contrary to the will and commandment of God to have such persons' names enrolled or to have their genealogy where it can be found on any of the records of the Church, or the names of their ancestors or their children.

It seemed to require the existence of holy Temples in the midst of Zion, and

the safeguards that are thrown around sacred ordinances administered therein, in order that we might learn what constituted worthiness and eligibility to enable us to pass the portals of these sacred places and receive for ourselves and our children, as well as our ancestors the blessings pertaining to eternal life.

One result of the keeping of this law is that it affects the land the people occupy, inasmuch that it is sanctified by this law, for the revelation says: "And I say unto you, if my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold verily I say unto you that it shall not be a land of Zion unto you. Thus proving that Zion cannot be recognized as such by God short of a faithful observance of this law.

Further, there is a very serious calamity threatened upon all who are not tithed, for they are to be burned. "For after today," says the revelation, "cometh the burning, and all the proud and they that do wickedly shall be as stubble, and I will burn them up, for I am the Lord of Hosts. But now it is called today, and verily it is a day of sacrifice, and a day for the tithing of my people, for he that is tithed shall not be burned."

This agrees with the prediction of the Prophet Malachi, to be found in the first verse of the fourth chapter of that book. Talk about fire insurance. This is not a moneyed compensation merely for property destroyed, but a positive protection from the devouring element, a guarantee that the burning shall not reach those who comply with this law. A protection similar to the one Israel enjoyed when the destroying angel passed by every dwelling whose door-post had

been sprinkled with blood according to the commandment of God, while every house not so marked had the first-born stricken by the shaft of death.

Although, as we have shown, prosperity invariably follows those who are faithful in the payment of one-tenth of their increase, and that they will also enjoy immunity from threatened calamity, yet the mere prospect of reward or an escape from suffering should not be the only incentives to faithfulness in this particular.

Mercenary feelings, selfishness, or the spirit of fear should not in any degree be the prompters to obedience; but our obedience should be the result of our love of God; our desire to keep His law should be the result of His love. John, the beloved disciple, says, "And this is love, that we walk after his commandments." Again, "If ye love me keep my commandments."

The true philosophy underlying this law of tithing we may not fully understand, although some of the results of obedience thereto and disobedience thereof are made clearly manifest. Neither do we fully understand the philosophy of the atonement; yet we know that the results of the atonement are infinite, are anomalous as the idea may appear. Eternal life is obtained through death. Fools laugh and hold in derision the plan of salvation, either temporal or spiritual, for they know not that in this mortal existence is required to be exercised a faith or trust in God, to be rewarded afterwards by actual knowledge. There is perhaps no surer test of faith that can be applied than that which demands the giving up of any part of our worldly possessions, and it may be that one of the objects the Almighty had in view when He instituted the law of tithing was to destroy within us that

selfishness and love of earthly possessions to which we are so prone.

As we have already quoted, this is a "day of sacrifice and a day for the tithing of my people." Not a day of sacrifice exactly similar to that when the Israelites offered up upon their sacred altars the various offerings specified in the law of Moses. But still it is a day of sacrifice, involving issues equal in importance at least to those which were involved when the Higher Priesthood was not upon the earth.

It is said, "Gather my people together, those who have made a covenant with me by sacrifice." And how often have we been told that before we can become fully acceptable to God we shall be required to sacrifice all things. Some have already, and others undoubtedly will yet be, called to sacrifice their lives, which is the severest test which can be applied to mortals. It is a fact that sacrifice always was the road to greatness, and invariably the greater the sacrifice the greater the blessings following. How long will the law of tithing remain in force? is a question I have heard asked. The payment of tithes belongs to this earth, for tithes consist of the natural elements of the earth. We have shown that the law was observed in very ancient times, and was continued among the Jews down to the days of Jesus, and was not done away by Him, for it antedated the law of Moses by centuries of time. The revelation declares: "And this shall be a standing law unto them forever, saith the Lord." If it is so essential now, when a fullness of Priesthood is upon the earth, it must have been co-existent with the Priesthood in all ages in the past, and will therefore remain as long as the Priesthood remains to minister to man in mortality.

The Book of Mormon contains no express command upon this subject that I am aware of, and but little reference is made to this law in all the teachings that the book contains. Neither is there but slight mention made of offering up of sacrifices according to the law of Moses. Although some have wondered at this, yet there is enough written to prove the fact that the law was observed by Lehi and his descendants upon the American continent.

Nephi, after delivering his prophecy concerning the coming of Christ, remarked, "And notwithstanding we believe in Christ, we keep the law of Moses." We have already shown that tithing was made a prominent feature of this law. The Prophet Alma, when speaking to the people who dwelt in the city of Ammonihah, upon the subject of the Higher Priesthood, referred to Melchisedek and said: "It was this Melchisedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all he possessed."

Now I take it, that had this law of tithing not been understood by the people, the prophet would have taken pains to explain what was meant by the paying of tithes. Whereas the bare mention of the fact without any explanation would seem to infer that they understood the law pertaining thereto.

Jesus, during His ministrations to the Nephites, commanded them that they should write the words which Malachi had spoken; and after they were written He expounded them. It is evident that the people of Nephi were not in possession of the record of Malachi, for Jesus says: "These scriptures which ye had not with you the Father commanded me that I should give unto you, for it was wisdom in Him that they should be

given unto future generations." The words of Malachi which were then written are to be found in the third chapter of the book of Malachi, and includes all that part pertaining to tithing wherein the prophet accuses the people of having robbed God in the non-payment of tithes and offerings. The record says: "And now it came to pass that when Jesus had told these things He expounded them unto the multitude. And He did expound all things, even from the beginning until the time that He should come in His glory." It is very evident from the foregoing that the subject of tithing received considerable attention from Jesus at this time, and that, too, agreeable to the commandment of the Father, for it is the prominent feature in the record of Malachi which was then given and undoubtedly the commandment of Jesus was observed by the Twelve and others, which was, that they "should teach the things which He had expounded unto them."

We gather from this important history that Jesus Himself recognized and commanded to be taught the law of tithing in connection with the other laws pertaining to the Gospel and the Priesthood, which He was now engaged in restoring to them, and unlike other parts of the law of Moses which He had come to fulfill, this one remained, or, more properly speaking, was retained to be operated in connection with the Gospel.

We come now to the question of paying tithing in kind. Whether anything more than the tenth of the increase of the soil and of animals was collected as tithing in ancient times is not recorded. But unquestionably all obligations of this character from all the sources of increase were duly recognized, both by the Priesthood as well as the people.

The practice of paying labor tithing in our day was commenced in Nauvoo, in the year 1841, at the time of the building of the Temple in that city, and originated in the following manner: Several of the leading authorities of the Church were assembled at a place called Lima, in the State of Illinois. The subject of raising funds to push forward the work on the Temple was then under consideration, resulting in the following motion being made, which was carried unanimously:

"That all those who are willing to consecrate one-tenth of their time and property to the building of the Temple at Nauvoo, under the superintendence of President Morley and Counselors, to signify it by uplifted hands." (History of Joseph Smith, Oct. 23, 1841.) Not only was this faithfully carried out by a majority of the brethren, but many of them devoted nearly their entire time to this work.

Joseph E. Taylor.

(TO BE CONCLUDED.)

INSECT PAPER HANGERS.

A SMALL bee with a long Latin name, "*Anthophora argentata*," is a very fastidious little animal with regard to her dwelling place. This insect bores a vertical hole into the ground and lines its sides with pieces of flower petals, especially those of the poppy, which make very bright wall covering for such a tiny chamber. Before harvesting sets in in the summer this little insect's comfortable nest can be found in any of the paths which lead through the fields. A grass blade pushed down into the hole brings to light a narrow red passage-way several inches long, and moist with drops of honey of a somewhat sour taste.

The observant person, says the *St. Louis Post-Dispatch*, wandering through the corn and wheat fields will come across many poppies from which tiny pieces seem to have been cut as accurately as if done with a pair of scissors. These pieces are all oval, half an inch long and a little less than half an inch wide. These little pieces the bee carries to its little house, crawls in first and drags them in after, then smoothing them out and pasting them to the sides. It takes through enough such pieces to reach around the wall, and they are put on double. Three or four are piled up at the bottom to make a snug little bed. The bee selects the petals of the poppy because they are thinner and finer than those of other wild flowers, and can be more easily handled by this small paper hanger. The honey furnishes the necessary food for the young bees. Sometimes ants discover the tiny storage house and carry off its sweets.

The next day, however, the entrance to the hole is tightly closed, and no one could find it again, unless he had marked the spot. In closing up its abode, the bee pushes down the top leaves, thus stripping the upper walls of their tapestry hanging. If the hole has been closed up on June 22 the maggot changes into a chrysalis on July 1. It is not yet known when the bee develops, nor how it works itself out of this place, but it is supposed that it does so by gnawing through the top leaves and pushing the earth upward until it reaches the surface.

THE most certain sign of wisdom is a continual cheerfulness.

THE man who will say a mean thing will sooner or later do one.

Our Little Folks.

YOUNG FOLKS' STORIES.

Healed by Faith.

My father came in early one morning of a fast day in the summer of 1881, and said:

"You may prepare breakfast today, for I must go to the hay-field so as to finish by tomorrow hauling my hay. On Saturday I will take Eliza to Salt Lake City to the doctor. Something must be done for the child."

Contrary to our usual custom on fast day, therefore, our morning meal was prepared. While engaged in cooking, some comments were made about preparing our sister, who was ten years old, to take the journey from Pleasant Grove to the city, a distance of about forty miles.

From infancy Eliza had very weak eyes, and when she took cold it always settled in her afflicted organs. At this time she could not leave the room, which was made as dark as window shades could make it. Besides this, she wore a huge green sunbonnet, which my mother made on purpose, drawn closely over her pale face to protect her eyes as much as possible from the light.

We were discouraged in using various remedies to bring her relief and now father decided to resort to the best skill he knew of to save his child from blindness, which we felt must be the result of such intense suffering.

My sister was told of her proposed journey. She made no reply but began to weep.

Breakfast being ready, we were just going to have family prayers when our afflicted one, who had been led in, said

slowly, "Father, if we will all fast and pray today, and you will take me to fast meeting to have my eyes blessed, I will get well."

No time was needed for decision. Prayers were offered, and the table was cleared of the untouched food. The entire family, with my sister's eyes bandaged, and wearing her ugly sunbonnet, attended meeting, where some of the Elders laid their hands on her, after anointing her eyes with oil. On returning home her sunbonnet was laid aside and her eyes grew stronger daily. She has never had sore eyes since. We are grateful that we have this knowledge of the power of God.

Annie S. Walker.

A Boy's Kindness.

IN the March issue of the JUVENILE INSTRUCTOR, I read a piece entitled, "The Power of Love," and the noble act of the little girl reminded me of an instance where a small boy of Chester, Sanpete County, showed his love and devotion for his little sister. His name was Hyrum Yergenson.

His mother was left alone, with three small children to support—two boys, and one little girl about eight years old. Hyrum, who was only ten years of age, hired out to herd cows at five dollars per month. Every morning he could be seen driving about thirty head of cattle to the meadow, which was three miles away, and at night as regular as the sun set he would return with the stock, never losing any. When he received his pay he would give every cent of it to his mother.

On the morning of the 24th of July his employer told him he could bring the cows home about two o'clock, and then go to the children's dance that was to be held in the afternoon, at the same

time giving him a dime to pay for his ticket.

In the afternoon, about the time the dance was to begin, Hyrum's employer was in the ice-cream parlor, when Hyrum and his little sister walked in, and handing the waiter a dime, he asked for a dish of ice-cream for his sister. He then started for the door, when he was asked if he did not want any himself. His reply was, "I haven't any more money."

He was called back and given a dish of ice-cream. It was a noble act for him to do, after staying out all alone with the cows day after day for over two months, without having a holiday, then to deprive himself of the pleasure of going to the dance, or to get anything for himself, by giving the only dime he had to his sister. It showed how dearly he loved her. His sister's love was as strong as his own, for she never had anything nice but she would save some for him. If all people were as good and loving as those two children this would be a better world. *C. R.*

Saul's Conversion.

SAUL was a learned man, who lived at Tarsus, in the year 35 A. D. He was a strong opposer of the Christian Church, and obtained permission from the chief priest of Jerusalem to bind any Christians, whether they were men or women, and bring them to Jerusalem for trial. As he was going to Damascus to bind the Saints, there shone around him a great light, and he heard a voice saying, "Saul, Saul, why persecutest thou me?" Saul answered and said, "Who art thou, Lord?" The Lord answered, "I am Jesus Christ whom thou persecutest." Saul was so greatly astonished that he fell to the earth and asked the Lord what He wanted. The Lord told him to go to Jerusalem and he would

there learn what he was to do. The men who were with Saul were amazed. They led him to Damascus, and he was without food or drink for three days, nor did he see anything for that length of time, he having been stricken blind by his late experience. There was a disciple in Damascus called Ananias. The Lord called to him and told him to go into a street called Straight, and enquire at the house of Judas for Saul of Tarsus. Ananias told the Lord that he had heard a great deal of Saul, how he had persecuted the Saints, and that he had authority to bind all those who called on Jesus Christ. The Lord told him to go, for Saul was a chosen vessel to bear His name to Gentiles, kings, and the children of Israel. Ananias went to the house of Judas, and putting his hands on Saul's head he said, "Brother Saul, the Lord that appeared unto thee as thou camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost." As soon as Ananias took his hands off Saul's head, scales fell from his eyes and he received his sight and was baptized. After that Saul went about preaching in the name of Christ. He confounded the Jews at Damascus. They watched the gates day and night to kill him, but the disciples took him and let him down the wall in a basket. When he got to Jerusalem he wanted to join with the disciples, but they were afraid of him. Barnabas took him and told the disciples how he had seen the Lord, and how he had preached to the Jews of Damascus. The disciples then received him as one of them. This story shows to us one of the many mysterious ways in which the Lord works to fulfill His purposes.

Nellie Macfarlane. Age 14 years.

ST. GEORGE, UTAH.

PARLOR GAME.**The Aviary.**

A KEEPER is first chosen, and then all the company assume the names of different birds, which they communicate to the keeper, but do not make known to each other. The keeper then sets down the names of the players, with that of the birds they severally represent, lest he should make any mistake, and opens the game in a bombastic strain, somewhat similar to the following:

"Beautiful ladies and brave gentlemen. Regardless of toil, trouble, or expense, I have collected together the most magnificent aviary ever seen in this or any other part of the habitable globe. My birds are distinguished by the beauty of their plumage, form and color; the melody of their voices, and their general intelligence." He then repeats the names of the birds thought upon, and expresses his desire to know which of his birds are objects of affection or antipathy to the company. Turning to the nearest lady, he says:

"To which of my birds will you give your heart?"

"To which will you reveal your secret?"

"From which would you pluck a feather?"

The lady may probably reply:

"I will give my heart to the eagle."

"I will tell my secret to the nightingale."

"I will pluck a feather from the owl."

The keeper makes a note of these dispositions, and then addresses the same questions to a gentleman, who may reply:

"I will give my heart to the dove."

"I will tell my secret to the lark."

"I will pluck a feather from the bird of paradise."

When any player says he will give his heart to a bird named by another for the same gift, or which is not in the keeper's list, he must pay a forfeit, and make a new choice; and if he makes a similar mistake a second time, he must pay another forfeit. The game being one solely depending on memory, the players must pay great attention to the list of birds, when read by the keeper, and to the choice of those who speak first.

When all have answered the keeper announces the names of the persons represented by the birds and commands each to salute the bird to which his or her heart was given,—to whisper a secret to the one thought worthy of such confidence and receive a forfeit from the one whose feather was to be plucked.

The players are forbidden to give their hearts or secrets to themselves, under penalty of a forfeit, or desire to pluck their own feathers under a penalty of two.

BIBLE STORIES FOR THE CHILDREN.**Joseph in Egypt.**

THE merchants who bought Joseph took him to Egypt and sold him to a rich man, who soon took a liking to him and put him in charge of his house and his servants and all that he owned. But one day the rich man's wife told him a lie about Joseph, and made him think that Joseph had done something very wrong, so they had him put in prison. But the one who had charge of the prison was pleased with him and made him the overseer of all the other prisoners.

After he had been in prison a long time, the king put his chief butler and chief baker into prison because they had

displeased him in some way. One morning when Joseph came in where they were he found them looking very sad, and asked them what was the matter. They said they had each had a strange dream, and there was no one to tell them what the dreams meant. Joseph asked them to tell him their dreams, and said the Lord would let him know their meaning.

The chief butler then said that he had dreamed of seeing a grape vine with three branches, bearing ripe grapes, and he had gathered the grapes and squeezed the juice into Pharaoh's cup for him. Joseph said the dream meant that in three days Pharaoh would restore the butler to his place, and he should wait on him as he used to do; and he asked the butler to speak to the king about him and have him taken out of the prison as he had done nothing wrong for which he should be put in prison.

Then the chief baker said he had dreamed that he had three baskets on his head, and in the upper basket there were all kinds of baked meats and nice food for the king, and the birds came and ate out of the basket. Joseph told him the dream meant that in three days Pharaoh would have him hung, and the birds would eat his flesh.

In three days after this it was the king's birthday, and he made a feast for all his servants, and he had the chief baker hung, and restored the chief butler to his place; but the butler forgot all about Joseph.

It is not very pleasant to be obliged to live in a prison and know that we cannot go where we please and when we please; but although Joseph had been put into prison when he had not done anything wrong, he trusted in the Lord and tried to serve Him, and the Lord blessed him and took care of him, for He had

a great work for Joseph to do when he was grown up.

You may think it strange that the Lord allowed him to be kept in prison for so long a time, but I think there were some lessons for him to learn that he could not learn in any other way. One lesson was to be patient when he was in trouble; and one was to be thoughtful of others. By being placed in charge of his fellow-prisoners, he learned how to direct others in their work, and to manage business affairs, and this was of great benefit to him a few years later, as you will see in our next story.

Celia A. Smith.

NEW AILMENTS.

"STRANGE, ain't it, the new kinds of ailments folks has?" remarked Mr. Simri Smith, after reading his newspaper.

"Now I've been a-reading an advertisement in here of a new medicine, and it says it's dreadful good for a sluggish liver."

"Liver trouble ain't no new disease pa," responded Mrs. Smith.

"I remember grandfather having liver trouble when I wasn't more'n ten years old."

"I was a-saying that this medicine was good for sluggish liver, Martha Ann, and what beats me is how them slugs gets inside the liver, anyhow."

GOOD FOR PAT.

A GENTLEMAN riding with an Irishman came within sight of an old gallows, and to display his wit said:

"Pat, do you see that?"

"To be sure Oi do," replied Pat.

"And where would you be today if the gallows had its due?"

"Oi'd be riding alone," replied Pat.

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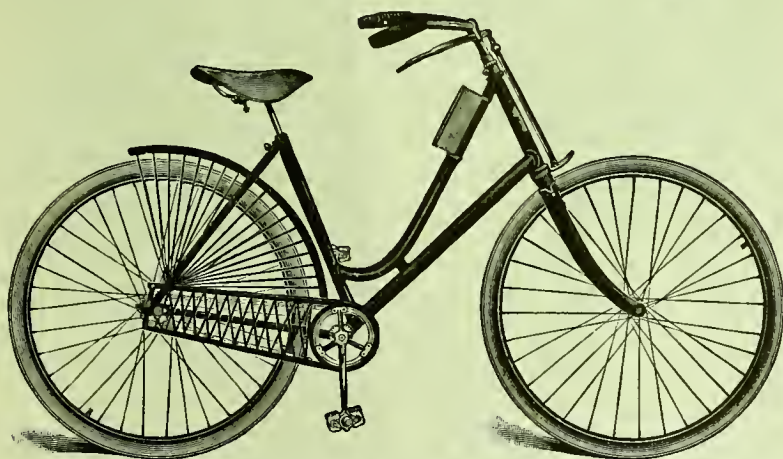
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